

Managing Public Land to Protect and Enhance
Their Spiritual Values

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Final Report

*Received
7/14/92
Bee Loe*

Managing Public Land to Protect and Enhance Their Spiritual Values

Submitted in Partial Fulfillment of

Cooperative Extension Agreement 28-C2-603 with RM-4851 of the
USDA Forest Service's Rocky Mountain Forest and Range Experiment Station

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July 1992

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INTRODUCTION

The intent of this paper is to provide background material, in the form of a literature review, on the relationship between spirituality and land use. This paper also includes a summary of the conference entitled "Managing Public Land to Protect and Enhance Their Spiritual Values" that was held in Santa Fe, New Mexico from June 2-4, 1992. The focus of this work is on the definition of spirituality, the identification of the dimensions of spirituality, and a discussion of spirituality in relation to public land use management.

Despite increasing reports that a primary reason Americans utilize wilderness and natural lands is for spiritual benefit (Driver, 1985; Rossman & Ulehla, 1977), there has been little attempt to understand this benefit or to integrate its implications into modern land use management. A major reason for this is that the concept of spirituality is an ambiguous one; the word can have widely different meanings for different people, which makes it difficult for scientific or systematic study or as a specific guide for management action. However, when we examine various cultures worldwide, and over time, a large body of literature attests to a number of commonalities in spiritual values and practices that can be identified. These commonalities allow us to systematically identify dimensions of spirituality, to examine and delineate the relationship between spirituality and religion, and to delineate the historical relationship between spirituality and land. Ultimately, it is hoped that, through a systematic inquiry about spirituality focusing on the role and significance of land use to spiritual seekers, we will arrive at recommendations for land use managers that will enable them to better meet the needs of those who are seeking spiritual fulfillment and benefit in nature.

Over the past 15 years, there has been a growing body of research offering evidence of the positive benefits of wilderness experience. The bulk of this work has focused on the "therapeutic benefits" of wilderness, and is based on hundreds of studies done with Outward Bound and other similar sponsored wilderness retreat organizations. Overall, the studies reflect positive changes in self-concept, self-efficacy, social functioning, and behavior -- for both "normal" groups as well as clinical groups. Although there is no generally accepted explanation (or theory) for how these programs bring about such changes (Gibson, 1979; March, Richards, & Barnes, 1986), the fact that there is indeed change is widely accepted. More recently, the work of Driver (1985, 1989), and others (Brown and Haas, 1980; Manfredi, et.al., 1983; Lucas, 1985), in the field of leisure and recreation, indicates that USDA Forest Service users are self-reporting additional personal psychological benefits such as: increase in humility, aesthetic benefits, and opportunities to enhance spirituality or self-actualization. However, it is important to stress that we do not know what people mean by "spirituality" as a personal benefit, neither conceptually nor operationally. Other common personal benefits of wilderness use delineated by Driver's Recreation Experience Preference (REP) scales, such

as self-esteem and humility, do not have the emotional component that spirituality does, are more amenable to objective study, and/or have been widely researched in the psychological literature.

Spirituality is a concept that attempts to understand the unknown, to deal with the age old questions of life: Why are we here? Where did we come from? and What happens after death? A number of academic disciplines -- primarily philosophy, theology, and psychology -- have addressed this topic, and by examining these it is expected that common elements of spirituality will emerge to allow for both a conceptual and operational definition of "spirituality" that may be used across disciplines. It is hoped that a synthesis of the various fields will lead to a more functional understanding of this exceedingly broad topic area. To take the first step, it seems logical to turn to anthropology for within this discipline we find the first evidence of spiritual practices.

SPIRITUALITY -- A HISTORICAL CONTEXT

When we turn to anthropology the problems in distinguishing between spirituality and religion are uniquely brought into focus, for our knowledge is limited; all we know is that the evidence left behind by prehistoric Neanderthals and Paleothropians reflects a belief in the afterlife and awareness of the age-old mysteries of life, birth, death, the cycles of the earth and the cosmos. (Carmody, 1981).

In considering the archeological data it becomes apparent that prehistoric religion centered in and developed around three critical and perplexing situations of everyday life - birth, death, and the means of sustenance in a precarious environment (p.229, James) Fertility symbolism, burial customs, harmony with nature, attempts to appease nature forces, and rituals representing both hunters, and later cultivators, were common.

It was during the Paleolithic era, in approximately 50,000 B.C. that man first began burying the dead and showing evidence of consciousness, in reflection of an afterlife. Belief in life after death became pronounced; uncovered graves have revealed ceremonially treated skulls, burial with pragmatic and sacred objects, and positioning of the bodies along the east-west axis in apparent attempts to parallel the path of the sun. In the later Paleolithic there is also evidence of rock paintings and engravings, bone and stone statuettes with certainty of religious intention. One of the more common statuettes is a stone figurine of a melon-breasted, pumpkin bellied woman, an apparent symbol of fertility, as an object of worship.

Sir James Frazer, author of *The Golden Bough* (1922), a now classic book on ancient beliefs and practices, writes about how prehistoric people, and primitive people down to the present day, tend to see the world as being under the governance of "some special maternal deity - call her Nature." The earth

was clearly operating on a cycle, and it was thought that humans could help the process along by regularly sacrificing human representatives of gods to the Mother Goddess. Frazier gives hundreds of examples of this from all over the world, of both human and animal sacrifices demonstrating widespread reverence to maternal, fertility goddesses and spirits, including Mother Earth. (Frazier, 1922).

Returning to the Paleolithic era, there is also evidence that ritual choreography was well known to the Paleolithics, as evidenced by marks left by the feet of men on the clay floor of the cave at Montespan. The circular dances are practiced everywhere by hunters, whether to pacify the soul of the slain animals or to insure multiplication of game. The circular dance illustrates the persistence of prehistoric rites and beliefs in the contemporary archaic cultures. (Trask, p.25).

The importance of such rituals, to archaic worship, and ritual's role in spiritual and community life today has been well-documented by the works of LaChappelle, Eliade, and others. Ritual was used to control natural processes, to maintain sacred rhythms and balances. These traditions have never entirely disappeared. They are very much alive in a number of indigenous people in modern times, and traces of such archaic features can still be found in modern religions. Indigenous people such as the Aborigines of Australia, African tribes, and both North and South American Indians all reflect elements of the archaic religious mind - a close connection to nature using ritual to communicate relationship.

The strand of archaic, or nature-related, religious or spiritual practices and beliefs that run through history and modern primitive societies were, and are, definitely "therapeutic" in nature. Medical, psychological, recreational and leisure aspects of life were not divided into separate disciplines so - regardless of whether a problem is associated with a physical, mental, or emotional state, it was treated with the intervention of the spirit world. This is still true today in many indigenous cultures, and is even appearing to be more commonplace in Western cultures with so-called stress disorders. Stress is frequently viewed as a problem of balance or perspective, and is treated with techniques such as biofeedback, massage, psychotherapy, and exercise. These treatments, when grouped together, validate the age-old benefits of wholistic healing of the primitive, or indigenous, cultures. (Swami, 1987).

RELIGION IN RELATION TO SPIRITUALITY

Religion is defined as "(a) belief in and reverence for a supernatural power recognized as the creator and governor of the universe, b) a particular integrated system of this expression" (Webster's New World Dictionary, The American Heritage Dictionary). These dictionary definitions identifies the two dimensions of religion which appear to distinguish religion from spirituality.

The first of these dimensions is a belief in a supernatural power or entity to which one worships, and the second is a particular system of beliefs or practices that make up this worship. In general, it can be said that many aspects of religion include or embody the spiritual, but defining something as spiritual does not necessarily involve religion.

Religion seems to have begun with belief in panthesism, the belief that gods or divine powers pervade all things and processes, especially the workings of nature. (Lash, 1990). Pantheism was the religion of the Greeks and early Romans, although those who lived by this faith had neither a word nor a concept for "belief". Their relationship to phenomena, to the natural world around them, just was, and they believed in their nature spirits just as unquestioningly as modern scientists "believe in" gravity or weather systems. A significant aspect of pantheistic religion was (and is, for a pantheistic view is still retained in many indigenous cultures), a close personal relationship with the spiritual world. The myths, the spirits, and the relationships with both permeate every part of daily life, whether through rituals, prayer, or a worldview of reverence and respect.

Pantheism was eventually replaced, in much of the world, with monotheism, or belief in one god. However, it is significant to note that the three most widely accepted religions - Christianity, Buddhism, and Islam - all retained spiritual traditions that give some indication that there may be a deep seated need or desire for a more pantheistic, or all encompassing view of the spirit world. As Carmody (1981) so succinctly states,

"it is illuminating to consider the spirits that populated folk Buddhism, the witchcraft that warped late-medieval Christianity, and the possessions that bestirred much of popular Islam. As these and other archaic remnants show, the world religions are far from discontinuous with their prehistoric or early civilization predecessors and are by no means "higher" forms that left all archaic traces behind." (Carmody, p. 18).

In fact, it was very difficult for the major traditional religions of today to move people away from this worldview. Many Romans met their death because they refused to give up their beliefs in animal and nature spirits to adhere to the one Christian god. In modern times, there are indications that a need for a more personalized or commonplace relationship with a personal deity is an emotional need for many people. Evangelism has reached an all-time popularity, with 31% of Americans professing a personal relationship with Jesus Christ. (Gallup, 1991) Without a worldview that permeates daily life, or a personal relationship with a higher reality that is reflected in both everyday behavior and consciousness, many religions appear to have become dry, impersonal systems that dictate thought and behavior in the absence of true feeling or commitment. It is the opinion of religious philosopher, David Griffin (1988) that when a religion becomes an objective, purely moralistic or

intellectual pursuit, it becomes easy for its adherents to justify anything - even the profane - in the name of their faith. This is one of the theories proposed by certain environmentalists whom believe that it is movement away from a personalized spirituality, grounded in nature reality, that has created the milieu for extreme degradation of our environment.

Thus, over the ages various religious instructions have undergone change, apparently more as a way to deal with changes in external, societal structures than as a result of a change in the spiritual beliefs and needs of the people living their religions from a day to day basis. Over time, and cross-culturally, a number of spiritual views have also retained their strong appeal. These common views that have existed since the dawn of history, and persist to today, suggest there are spiritual aspects of faith that transcend religious structure, and point to the true essence of the divine. A recent compilation of religious views lends support to the idea that an examination of spirituality - and nature - may be important in the context of modern American society.

A 1989 book entitled "The People's Religion" (Gallup, Jr. 1991), presents Gallup poll statistics about religious life of Americans. Based on a typical poll sample size of 1,500 in 1988, the data reveals that church membership is down at 65%, the lowest its been since Gallup began keeping records on religion in 1937. Despite this low membership, the percentage of Americans that state religion is important or very important remains stable at 86%. An even higher figure reflects belief in God; 90% of Americans say they believe in God or God as "some sort of spirit or life force". This is high among western countries as, by comparison, only 76% Italians believing in some form of God, and 70% of Finns.

The belief in God or God as some sort of spirit or life force indicates that modern society is clinging less tenaciously to the traditional ideas of religion. When Gallup asked Americans to define "faith", only 51% defined it as a relationship with God, while 20% defined it as "finding meaning in life" and another 19% as a "set of beliefs". One in three Americans claim they have had a religious experience, a particular powerful religious insight or awakening (25% of this group being described as the "unchurched").

In attempting to describe the powerful religious insights or awakenings in further detail, people had the opportunity to choose one of six general categories to describe their experience including: " an experience related to healing", "a vision or dream", and "a dramatic spiritual awakening related to nature". Although statistics were not provided for the actual percentages in each of these six categories of "religious experience" , it is interesting to note that the number of people who are reporting having such a religious experience has risen from 20% in 1962 to 31% in 1976 and to 33% in 1988. (Gallup, Jr., 1991).

Gallup's survey on religious and spiritual trends suggests that the traditional term of "religion" may be too narrow to capture an accurate sense of the nature of Americans' spirituality and the needs associated with the realization of spiritual fulfillment. The poll further suggests dramatic reawakenings related to nature as a common religious experience.

DEFINITIONS OF SPIRITUALITY

Common spiritual views, behaviors, and experiences that can be identified as transcending both time and religious cultures are key elements in helping to establish a functional definition of spirituality, and to delineate the dimensions of the concept. Abraham Maslow, a prominent humanistic psychologist of the mid-1900's whose work focused on the healthy or self-actualized personality, stated that spiritual values have natural meaning, and are not the exclusive possession of organized churches, they are well within the jurisdiction of a suitably enlarged science, and therefore are the general responsibility of all mankind (1970).

Spirituality is typically defined as being one, or a combination of, views, behaviors, experiences and attributes. "Views" are also referred to as perspectives, values, beliefs, or attitudes. The first two components -- views and behaviors - are more applicable to religion, whereas the last two -- experiences and attributes - seem more specific to personal spirituality.

Hultkrantz (1987) simply stresses that spirituality is different from religion by taking a person to a deeper level; while religion provides instructions for life, spirituality provides the dynamic power by which the religious ideals can be realized in one's character. Hultkrantz is referring to a way of being, an attribute that is reflected in one's character at a level more profound than mere behavior or intellectual perspectives and views.

Theologian Hans Kung, proposes one of the more broad definitions that stresses the views, behaviors, and experiences of a person. Kung states that spirituality always deals with the experiential encounter with the holy whether this sacred power be understood as power, forces, a personal god, an impersonal divine, or an ultimate reality. It is a fundamental way of life through which a person sees and experiences, acts and suffers, thinks and feels everything. (Kung, 1986). In a similar vein, Schroeder, (1991) believes that "spiritual" refers to the experience of being related to an "other" that is larger or greater than oneself and that gives meaning to one's life at a deeper than intellectual level.

Bowman (1990) defines spirituality in a way that acknowledges more of the mysterious, or unknown - as denying the limitation of five human modes of perception. It moves beyond intuition even to a form of knowledge or awareness "wherein the usual subject-object distinctions break down entirely." Such a subject-object distinction, as recognized by modern

religions, is reflected in the sentence "I" (subject) love "Jesus" (object). The lack of this distinction has been commented on extensively in relation to indigenous cultures in which people see themselves as one with the cosmos, or life force. The subject and object are one.

Vaughn (1991) defines spirituality as the essence of being -- the intangible force behind thought, feeling and creativity pushing humanity towards growth. And, with a definition that almost echoes him, a group of theologians and scientists in a 1991 conference on Science and Spirit agreed that spirituality is primarily a quality of being, a heightened state of awareness, that represents a further evolution of the human being. (Ravindra, 1991).

In another attempt to better understand the concept of spirituality, a group of professors and graduate students at Pepperdine University (Graduate School of Education and Psychology), conducted extensive research of spirituality in the late 1980's. (Elkins, Hedstrom, Hughes, Leaf and Saunders, 1988). They stated that "spirituality, which comes from the Latin, spiritus, meaning 'breath of life', is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate." (p.10) Elkins, et al, synthesized the research of a number of different writers and also came up with a definition of spirituality as a multi-dimensional concept consisting of the following nine major components.

- 1) Dimension of transcendence - - believing there is more to life than what is seen, ranging from traditional belief in God to a psychological perspective of the unconscious.
- 2) Quest for meaning and purpose in life - - identifying and exploring questions of existence, learning healthier ways of living, and developing a sense of personal responsibility.
- 3) Mission in life - - a sense of "vocation" in which one feels a sense of responsibility to life, a calling to answer, a mission to accomplish.
- 4) Sacredness of life - - viewing life with a sense of awe, reverence and wonder; learning that satisfaction ultimately comes from internal vs. external sources.
- 5) Material values - - understanding that ultimate satisfaction is not found in material, but spiritual things.
- 6) Altruism - - strong sense of social justice/commitment to altruistic action
- 7) Idealism - - a visionary committed to high ideals and to the actualization of positive potential in all aspects of life
- 8) Awareness of the tragic - deeply aware of human pain, suffering and death that provides an existential seriousness towards life. Paradoxically, awareness of the tragic enhances joy, appreciation, and valuing of life.
- 9) Fruits of spirituality - - the spiritual person is one who has borne fruit - - there is a discernible effect upon one's relationship to self, others, nature, life, and whatever one considers to be the Ultimate.

Thirty years prior to the work of Elkins, et.al., philosopher W. T. Stace wrote a book titled "Mysticism and Philosophy" (1960), in which he also proposed that spiritual experiences are culturally universal and have similar, identifiable characteristics. He identified these as:

- 1) Unifying - - all things are perceived as one
- 2) Inner subjectivity - - intuitiveness of life in all things
- 3) Temporal/spatial - - contextual void of timelessness and spacelessness
- 4) Noetic - - recognition of the experience as objective and real
- 5) Positive Affect - - feelings of joy, blessedness, peace, satisfaction
- 6) Sacredness - - the experience is perceived as holy, sacred and divine
- 7) Ineffability - - indefinable with conventional language

In Stace's conceptualization, not all these characteristics are needed for an experience to be spiritual in nature. Such experiences occur on an extrovertive (outward looking through the physical senses) / introvertive (an inward looking to the mind in which physical sensations are superfluous) continuum, with the former usually occurring spontaneously and with less intensity and the latter usually induced and more profound.

Thus, when considering the more widely accepted conceptual definitions and delineations of the term "spirituality", there are certain themes to the conceptual definition that consistently emerge:

- 1) the common elements of deeper meaning, or higher level, attributes of being (vs. doing), such as compassion, self-discipline, and altruism
- 2) some sort of personal relationship or felt connection to a life force that is actively pursued through one's behavior
- 3) a worldview or perspective of life that serves as a guiding framework for conscious decision-making.

GENERAL DIMENSIONS OF SPIRITUALITY

The conceptual definition of spirituality, when examined more closely, allows us to delineate a set of general dimensions of spirituality that will provide a way to better measure this multidimensional concept. In an examination of spiritual groups and individuals, and of literature by theologians, philosophers and other various authors, the many different dimensions of spirituality that appear critical for its realization can be divided into three descriptive and discernible groups. In each group, closely paralleling the conceptual definition of views, behaviors, and attributes, are certain definable dimensions of spirituality.

The first of these dimensions, the Intellectual Dimension, can be labeled a spiritual worldview, a belief system, or a spiritual paradigm, that seems to permeate all aspects of life. The second dimension is a set of activities or behaviors that contribute reverence and self-understanding, and are a regular part of a person's lifestyle. The third dimension of spirituality is a state

of consciousness, usually personal and emotional, that allows for: a sense of connection with the greater whole, a loss of self-awareness, and an altered state.

These three spiritual dimensions can be simplified into the dimensions of intellectual (worldview), behavioral (activities or behaviors), and emotional (state of consciousness). Certain spiritual attributes, or ways of being, such as compassion, wisdom, peacefulness or humility, could be present at all three levels, as all three interact to contribute to a synergistic spiritual state of being.

The Spiritual Worldview: A common theme of spirituality seems to be that of a worldview, or orientation to life that reflects a set of held values and beliefs that permeates all aspects of life. This is the most encompassing of the three dimensions, for it is really a paradigm, or model, through which one orders their perceptions of, and interactions with, the world. As mentioned above, on one extreme, philosopher of religion, David Griffen (1988), uses the concept of worldview to define his view of spirituality. He states that spirituality is a person's generic worldview, "a person's ultimate values and commitments, regardless of their content." (Griffen, 1988, p.2). Thus Griffen believes that a person can have even a materialistic or nihilistic spirituality. On the other extreme of describing a spiritual worldview, one would find theologian Matthew Fox. Fox sees spirituality as a compassionate way of living that takes over at a deep level and becomes an attitude towards life, "a way of walking through life" (p.30), that treats all of creation as holy and divine.

The previously mentioned group of scientists and theologians, who came together for a conference on Science and Spirit in 1991, agreed that a spiritual worldview may or may not involve a commonly held set of beliefs, such as those found in religion, but it does typically mean that a person has the virtues of a spiritual disposition. It is a sacred versus secular attitude towards life, with a goal of enlightenment, spiritual awakening, mystic experience, higher wisdom, etc.

When speaking about spiritual worldview, it is problematic, but obligatory, to address the theme of evil. How does it fit into a spiritual worldview? The notion of evil is universal. Although it can take many forms - - such as evil spirits, Satan, Shiva, Jung's "shadow" or Merton's "dark self", - - evil is always a force that seeks to kill life or livelihood. There are three theological or psychological models explaining the existence of evil, and these begin to illuminate some of the worldview differences between Western society and indigenous cultures.

The model that is mostly associated with Western thought is one that Peck (1983) labels "integrated dualism" - - the black and white model of Christianity. This model of evil is described by the Jewish theologian and

philosopher, Martin Buber, who describes evil as a consequence of free will. It is portrayed in the paradise myth in which evil enters the world created by an act of disobedience, or free will. If one follows this reasoning, then God, in granting people free will, has forsaken force in regards to His creation, as He allows mankind to do as they will. Thus, it explains evil as manifested in the Holocaust, in war, and in man's use of science to build nuclear weapons of such destructive proportions. This is also the model that supports the Christian belief in hell, and in living a good life to insure eternal salvation. This model is very alien to an indigenous view of the world, as most native cultures do not accept either such a dualistic notion of "good" and "evil", nor the emphasis on a future life after death over present existence. As broad exposure to world religions has entered the Western world in the latter half of the 20th century, many Westerners have also turned away from mainstream religion due to their rejection of this Christian concept of evil.

The second model is the nondualism of Hinduism, Buddhism, and many primitive or indigenous cultures. Hindu theology acknowledges premoral good and evil by equally revering Brahma the creator and Shiva the destroyer. The traditions of the Native Americans, Chinese, and Japanese all acknowledge that in Nature there is both growth and decay, creation and destruction, completeness and incompleteness that exist as complimentary forces. (Heinberg, 1989) This model is the only one that integrates natural evil, or the evil forces of nature (crippling diseases, devastating earthquakes, etc.) along with the notion of human evil. This model is easily recognized in the Taoist philosophy.

The third model is psychological, and is the model of Jung's "shadow", or unconscious mind, and the model of Thomas Merton's concept of "dark self". Essentially this model purports that all evil is a reflection of our innermost selves, our dark side, that we then project outwards into the external world. Merton, in the "Inner Experience" (1959) suggests that a spiritual person has a sacred attitude that is not afraid of the inner self, or one's inner emptiness. He further states that the biggest deepest problem in the spiritual life is acceptance of our hidden and dark self with which we tend to identify all that is evil in us.

M. Scott Peck wrote a national best-seller on the topic of evil, entitled "People of the Lie" (Peck, 1983), in which he presents a compelling argument: evil has always existed in the world, evil still exists, and instead of denying its existence society should begin to study it scientifically so as to better understand and counter its influences. Peck believes that the split between science and spirituality is currently a major threat to human survival because the biggest threat to mankind is no longer external forces, but internal ones. He states:

" Unless we can now tame and transmute the potential for evil in the human soul we shall be lost. And how can we do this unless we are willing to look at our own evil

with the same thoroughness, detached discernment, and rigorous methodology to which we subjected the external world? (pg. 263)

It is this view that calls for an examination of our worldview and our ethics, and a rethinking of the wisdom of perpetuating the split that currently exists between science and the realm of the spirit. This is the worldview of many indigenous tribes which will be addressed later in this paper.

The Role of Language in Shaping Worldview: Another critical component of worldview is the role of language. Worldview is primarily a cognitive dimension of spirituality, that seeks to describe how the world is conceptualized or "made sense of". A worldview is typically greatly influenced by one's culture and society, as the language and subsequent thought systems of a culture play a major role in shaping beliefs.

Throughout the literature there are numerous references to how language, in both structure and content, shapes the way people think and feel. The acclaimed linguist, Alfred Korzybski laid out the principles of general semantics and stated that "language molds thought" (Ferguson, p.51) Korzybski and Benjamin Whorf further warned that Indo-European languages trap us in a fragmented model of life by disregard inter-relationships. By their subject-predicate structure, they mold our thought, forcing us to think of everything in terms of simple cause and effect. Events in nature, however, can have simultaneous multiple causes. Some languages, notably Hopi and Chinese, are structured differently and can express nonlinear ideas with less strain.

Native American languages in general provide a prime example of how the English language does not allow for the full or authentic expression of their spirituality. In the book, the Wisdomkeepers, authors Wall and Arden traveled around the country recording the wisdom of revered Indian elders. In the foreword to the book they wrote:

"There is great difficulty translating Native American languages into English. We can't understand the concept of First Cause. Tribes incorporate an understanding that all things are part of an incomprehensible totality which always was and always will be. Terms such as God, Creator, and Great Spirit are not adequate - 'this is the failure of the English language, not the idea.'

The English language of modern American society is limited in its ability to describe, and thus understand, Native American concepts of "God", religion, and nature. Of similar interest is the current influence of language on how economists/politicians both view and address environmental concerns. Authors Herman Daly and John Cobb, an economist and theologian respectively, have written an economics book entitled "For The Common Good: Redirecting The Economy Toward Community, The Environment, and A Sustainable Future." (1989) In

describing the facts of the state of the world's environment, including ozone depletion, declining biodiversity, toxic waste, etc., Daly and Cobb express "...it seems that the wildness of either words or facts is nowadays taken as clear evidence of untruth. Moral concern is 'unscientific' and statement of fact is 'alarmist'." (pg. 2). It is almost as if, once having separated religion from science some three hundred years ago, scientists are now adamant that anything even resembling religion -- even morals or ethics -- is kept out of the realm of "science" in the name of "progress".

Like language, money is a symbolic tool in our society. It originated not as a symbol of material possession, but as a means of containing and conveying a certain spiritual substance -- an energy of life and healing -- that had routinely been invested in matter. But as awareness of the spiritual dimension diminished and exchanges were increasingly motivated by material want, the symbols by which those transactions were facilitated became more and more abstract; rather than using charged, inherently valued objects, people began to use tokens. With physical things represented by abstract monetary symbols, material objects could be manipulated without consideration for their uniqueness, their inherent meaning, or their relationship to the possessor. The marketplace came into existence as a means of equating and simplifying exchange, but it also ended up desacrilizing all things. Without a personal relationship with the objects we make at work, or the objects we own, it is a commonly upheld belief that we detach ourselves from the world of matter, or technology, and feel no sense of responsibility towards it (Feuerstein, 1992).

The Behavioral Dimension of Spirituality

Across religions, in the accounts of spiritual persons from all walks of life, and from the work of Abraham Maslow (especially his book, *Religions, Values, and Peak Experiences* (1962)), emerges a remarkably consistent group of behaviors that make up the dynamic interactive aspect of spirituality. Some of these behaviors -- such as prayer, artistic expression, and spending time in solitude, are easily defined. Others are behaviors that reflect concepts, such as the practice of spiritual discipline, the concept of sacrifice and reciprocity, rhythm, and the sense of place.

Monasteries have long been recognized as centers of learning. Throughout the centuries monks have pursued the study of music, art, theology and spirituality within their walls. With a similar message, the scriptures of the world are filled with poetry, metaphor, and analogy, and religion uses music and art to express what is beyond expression. (Bowman, 1990) There seems to be widespread agreement that creating art, crafts, music and the like can be a means of spiritual discipline, if it is repeated over and over with awareness, until the person has achieved mastery. (Hyman, 1988). Freeing ones self from goal orientation allows an inner power to flow through as skillful action.

Beyond the practice of arts, crafts, and music - all elements of the daily life of indigenous cultures - are other universal commonalities of spiritual behavior. These include solitude, sacrifice, and the concept of a reciprocal relationship with a higher power. Although these concepts seem to stem from Eastern and indigenous traditions, Elaine Pagels, author of a book on the Gnostic Gospels (1979), describes the contents of a diverse series of Christian texts found in the 1940's, and dated to be at least 2,000 years. The texts range from secret gospels to poems to quasi-philosophic descriptions of the origin of the universe, to myths, magic, and instructions for mystical practice. The gospels address the question of how to become more spiritual, with suggested techniques including: to remove the self from physical desires, to reduce chaos in the mind, and to still the mind with meditation. The gospels also clearly state that one "must devote energy and time to the process, often in solitude." (Pagels, p. 168). These words, written long before the divisions between Eastern and Western religions were so well delineated, reflect the same teachings of indigenous cultures, including Native American Indian tribes. Solitude has long been recognized as a necessary practice for spiritual development, and Native Americans enacted a ritual known as the Vision Quest for this purpose. On such a quest, Native American males enter the wilderness alone, without food or water, for a prescribed number of days to spend time alone looking inward and asking the power of spirit for "a vision", or communication about that person's life. Along with the element of solitude was incorporated the concept of sacrifice, which accounts for the practice of going without food or water. This can be equated with the general concept of asceticism, an ancient tradition of denying the body, or senses, for the sake of spiritual development.

Emotional Dimension of Spirituality

The third dimension of spirituality, the emotional dimension, deals with affective states. These affective states, or deep positive emotional states, are typically the goal of the aforementioned spiritual behaviors. The emotional dimension provides the experience of a deep personal relationship with a higher power, whatever the individual's worldview might deem that to be.

The experience of some sort of altered state is a common element of spirituality expressed across cultures, known to the meditating Buddhist, as well as mystics and shaman, and even the self-actualized personality as defined by modern psychology. (Maslow, 1962). It can be measured both by self-reports and with physiological instruments.

Mysticism is a spiritual discipline aiming at union with the divine through deep meditation or trancelike contemplation, a way of knowing through feeling, rather than intellect. (Lash, 1990). It is a discipline that has ancient roots in primitive and pantheistic cultures, but mystics have appeared in all cultures and religious traditions throughout the world. They are individuals, such as a tribe's shaman, medicine men, or the Catholic church's

saints, who have found direct god-contact in an altered state. Within Islam and Judaism there are Sui mystics and Hasidic Jews. Nature mysticism, finding a direct contact with a higher power through nature, was a known phenomena of the 1800's, that has recently been adopted by the New Age movement to provide a spiritual foundation for their environmental outlook. (Lash. 1990).

Abraham Maslow, a humanist psychologist, coined the terms "self-actualization" and "hierarchy of needs" in the 1950's and 1960's as part of his life's work in defining the healthy personality. He researched the attributes of people who seemed to have reached the highest level of human development, and used these attributes to describe the "self-actualized personality." Self-actualization is defined as the desire to become what one has the potential of becoming. Self-actualized people are characterized by such things as creativeness, preference for solitude and privacy, and having strongly emotional "peak experiences." This type of person includes the likes of Albert Schweitzer, Martin Luther King, and Mother Teresa. (Maslow, 1970).

The strong emotional peak experiences experienced by the self-actualized person are positive altered states that Maslow himself refers to as religious, or spiritual, experiences. (Maslow, 1964). He describes them as an experience in which the whole universe is perceived as a unified whole, there is tremendous concentration and acceptance of things, there is the feeling of being detached, as an objective observer, there is a transcendence of ego, and the world is perceived "as beautiful, good, desirable, etc. and is never experienced as evil or undesirable". (p.63). Maslow goes on to state:

"What is important for us in this context is that this list of the described characteristics of the world as it is perceived in our most perspicuous moments is about the same as what people through the ages have called eternal verities, or the spiritual values, or the highest values, or the religious values. What this says is that facts and values are not totally different from each other; under certain circumstances, they fuse. For instance, people not only existed but they were also sacred. The world was not only merely existent, but it was also sacred." (Pp. 64-65)

Friedman (1992), in a work on humanistic psychology, states that self-actualization is always a by-product of our life experiences. This concept of peak experiences, or any altered state as a by-product of a focused discipline, art, or worship is supported by the work of Mihaly Csikszentmihalyi (1986). Csikszentmihalyi, in researching people engaging in activities such as chess and rockclimbing, revealed a number of people would achieve a state of flow, in which action and awareness were one and it "is possible to transcend the boundaries of one's being." (Csikszentmihalyi, 1985, p. 96).

Csikszentmihalyi's work takes a modern view at altered states of consciousness and provides a bridge between the ancient spiritual states and the current broadened concept of "peak experiences".

The three dimensions of spirituality - the intellectual, behavioral, and emotional - are dimensions that have manifested themselves throughout the ages in spiritual, or religious, settings. For Western, or "civilized" man, these settings have typically been in monasteries, temples, or simply within the various religious orders. However, for people of archaic religions their spirituality has always been manifested where they find their gods - in nature, as an integral part of the land. This relationship between spirituality and land has remained strong in many indigenous cultures which have a longstanding relationship with specific land sites. The concept of natural lands, in general, as holding spiritual values appears to be spreading throughout the United States as more natural areas users and self-described conservationists both seek out spiritual experiences and speak out on the spiritual significance of preserving nature.

SPIRITUALITY AND LAND/NATURE

Anecdotally there is considerable evidence that nature has the power to change lives - to change both the worldviews and the behaviors of those who go there, towards a more spiritual orientation. The person who makes these behavioral changes is different than the spiritual seeker in that he/she is not necessarily actively seeking for spirituality or personal growth as a benefit. Rather, this benefit is a by-product of time spent in wilderness, where it is postulated that nature begins to work "her magic" on unsuspecting souls. How can this be explained?

Wilderness as primordial memory: One plausible theory would be that nature's "magic" is actually the workings of Jung's archetypes and collective unconscious accounting for the uninvited transformations in wilderness. Jung believed that Western man had gained the whole world and lost his soul. It is in wilderness that our soul can not deny its ancestral heritage even if this acknowledgment is only made on an unconscious level. Jung's concept of collective unconscious states that at the deepest level man has emotions and visions that erupt from a fathomless place beyond - - there is a primordial, archetypal structure that can be grasped by the conscious mind only through metaphor and symbols. Wilderness has long been regarded across the ages and across cultures, as a metaphor for our innermost selves - - the wilderness of within reflected, and projected onto, the wilderness without. Jung (1934) stated:

As scientific understanding has grown, so our world has become dehumanized. Man finds himself isolated in the cosmos, because he is no longer in nature and has lost his emotional 'unconscious identity' with natural phenomenon...Thunder is no longer the voice of an angry god, nor is lightning the avenging

missile. No river contains a spirit, no tree is the principle of life in man, no snake contains the embodiment of wisdom, no mountain cave is the home of a demon. No voices now speak to man from stones, plants, or animals, nor does he speak to them believing that they hear. His contact with nature has gone, and with it has gone the profound emotional energy that this symbolic connection supplied."

Marcia Eliade (1957) inquired "whether this secularization of nature is really final, if no possibility remains for nonreligious man to rediscover the sacred dimension of existence in the world." (p. 17). Eliade speculates whether or not such a man existed in archaic cultures, and stated the belief that the majority of such men still behave religiously (camouflaged myths, cultural/societal influences) whether consciously or unconsciously.

One conscious way in which man has expressed the concept of the sacred is through various societies' acknowledgement of "sacred sites". Specific sites have long been recognized by both archaic and modern religions, where the site itself is considered not only historically meaningful (e.g., the city of Jerusalem), but it is considered to be endowed with special power. Mankind has long engaged in the practice of pilgrimages to sacred sites not only as a way to directly benefit from this perceived power, but as a way to symbolically represent a person's journey through life.

Sacred land/concept of pilgrimages: Land has long played a special significance in the spiritual lives of man; this is most strongly reflected by designated sacred sites of various peoples including the Jewish religion and Native American Indian tribes, and the significance of spiritual pilgrimages throughout the world. The reasons for the spiritual significance of certain sites has been analyzed from the point of view of the scientific disciplines of geometry and electromagnetics, as well as from the point of view of anthropology and subjective testimonies. (Lehrman, 1988).

Frederick Lehrman has written a book entitled *The Sacred Landscape*, (1988), that portrays a number of sacred sites around the world that have been the destination of pilgrims for thousands of years. Dr. Albert Kreuger of the University of California at Berkeley, after 30 years of study, indicates that electricity in the air is important for our physical and mental health. A positive charge of ions contributes to stress, while a negative charge contributes to healing and well-being. Kreuger identifies the main sources of negative ions as solar radiation, rushing water, and radioactive minerals. Apparently, studies of electromagnetic field forces in atmospheres and in underground caverns reveal a meaningful pattern that links critical points on the map with the health of all life on earth.

In a similar vein, James Swan, in his book *Sacred Places* (1990), presents the earth as reflecting electromagnetic fields that fluctuate according to

local geology conditions, meteorology, and disruptions of the field (such as nuclear testing). He states that sacred places frequently lie near earthquake fault lines, in sites of ancient stone monuments such as Stonehenge and other Neolithic stone circles, among mountaintops, caverns and hot springs. He speculates that there are further differences in air, water, and soil chemistry in these places.

Sacred sites include many mountain peaks, pyramid sites, the megalith stone structures such as Stonehenge, desert rocks and canyons. In Asia, Mount Kailas of Tibet, regarded as the abode of Shiva, is held sacred by Buddhists and Hindu alike. It is considered an eternal symbol of the pursuit of spiritual perfection. Tibetan pilgrims claim that the mere sight of the mountain confers a great blessing, because the peak magnifies and reflects the divinity. A Hindu saying proclaims "The sight of the snows wipes out the sins of the world."

In Australia one can visit Ayer's Rock, one of the world's oldest monoliths and the oldest continuously honored site sacred to a culture which stretches back 40,000 years. Mount Fuji, similar to the Himalayas, is a mountain that has long been revered by poets, painters, and pilgrims alike. And, of course, in the Middle East, Moslems, Christians, and Jews engage in pilgrimages to the holy sites of Mecca, Jerusalem, and the state of Israel itself.

The concept of sacred sites, and the practice of taking spiritual pilgrimages to such sites is not unique to the Eastern world or third world countries. Lester Borley, director of the National Trust of Scotland, spoke to the World Congress on Cultural Parks in 1984, and conveyed that a study by the English Tourist Board found that 72 percent of tourists from abroad came to Britain with a prime motivation being to visit churches, cathedrals, and shrines. Borley stated: "The act of making pilgrimages to certain special or sacred places is probably the most popular of all world tourism motives, and the least understood."

In North America the topic of sacred sites naturally turns one to the lands of Native Indian tribes that have been sacred to the tribe for thousands of years. This is true for the Lakota Indian Tribe and the sacred site of Bear Butte, for the Navajo and Canyon de Chelly, and for the Taos Pueblo and Blue Lake Mesa. and for literally hundreds of other tribes whose ancestors are considered to have left their spirits in the lands they once walked. When we look at Native American Indian cultures, their relationship to land is at many levels, and deserves further exploration.

NATIVE AMERICAN INDIANS

There are over 1.5 million Native Americans who belong to over 500 different American Indian tribes, 283 which are recognized by the U.S. government (as of 1981). The most populous tribes are Cherokee, followed by the Navajo, Lakota (Sioux), and Chippewaa. In speaking of Native American religion, it is difficult to generalize, because there are as many Native American religions as there are tribes. In addition, there are no pure Native American religions, as all have been influenced by Western Christian religion. In fact, most tribal religions reflect a synthetic, highly individualized blend of Christianity and tribal heritages (Vizenor, 1976). Christmas trees are in most Indians' living rooms, but so are sacred pipes. However, many aspects of Native American spirituality do transcend tribal differences, retaining many aspects of archaic religion.

To better understand the affect extreme attempts at acculturation has had on the spiritual identity of Indians, it is enlightening to consider a remarkable South American Indian tribe that has resisted all aspects of Western influence for over the past 300 years - until now. In 1990 the Kogi felt compelled to finally speak to the outside world because the sacred snow caps of their mountain peaks are melting and they believe everything will eventually die as a result. For the first time, they told their story and their warning of where the earth is headed.

The Kogi are the last surviving high civilization of pre-conquest America; they are approximately 20,000 in number, having watched the rest of the world in silence from their hidden world in the Sierra Nevada de Santa Marta Mountains of Columbia. In the 1500's when the Spanish invaded and penetrated this area, they conquered the villages of the then Kogi territory, burning, looting, destroying crops, and killing the Indian leaders. Thousands of Kogi refugees fled to the higher elevations - with the majority dying to starvation and European diseases. In these higher places, their spiritual leaders, called Mamas, established a subsistence society where spiritual life predominates. They have actively discouraged visitors, believing that hospitality is dangerous to their way of life. (Ereria, 1990).

The Kogi look upon outsiders not only as dangerous, but as irrational. They call their home the Heart of the World, and call themselves the Elder Brothers, fervently believing that they are the elder brothers of the human race, the repository of arcane knowledge and guardians of life on earth. Priesthood is the ruling body of their culture, and the only law is what they call the Law of the Mother (the natural law). Their whole pattern of life has been unchanged for centuries, guided by the concept of balance and the belief that everything on earth is alive. They believe that the community is the foundation of life, and all life must embrace the complimentary of the male and female. They weave their own clothes, make their own pots, retaining relationship with everything alive or material. A Kogi Mama (priest) stated:

"Everything we do is an event not only in the physical world, but also in the spirit world. We live in a world shaped in spirit. Every tree, every stone, every river has a spirit form invisible to the Younger Brother. This is the world of aluna, the world of thought and spirit. Aluna embraces intelligence, soul, and fertility; it is the stuff of life, the essence of reality." (p. 63).

The Kogi believe that the Younger Brothers are killing the earth, their Mother, violating the basic foundation of the earth's law; if the destruction of the earth does not stop, we shall all die. (Eieria, 1990).

Of the 1.5 million North American Indians and almost 300 different tribes, each has experienced acculturation to the white man's world to varying degrees. None have escaped it to the extent of the Kogi. Only four tribes make up almost 50% of all Indians: the Cherokee (with 232,000 members), the Navajo (160,000), and - to a lesser extent - the Lakota (Sioux), and the Chippewa. The Cherokee, Lakota, and Chippewa all have their roots in ancient hunting tradition, whereas the Navajo are of a traditional horticultural tradition. The general distinction between horticultural and hunting traditions is an important one when examining Native American spirituality, so it will be addressed in detail, before returning to how acculturation affected their respective tribes' cultural identities.

Abe Hultkrantz (1987), an Indian historian, outlines the patterns of both the old hunting religions and the new horticultural religions in a model that he stresses is "only ideal":

<u>Hunting Pattern</u>	<u>Horticultural Pattern</u>
Animal ceremonialism	Rain and fertility ceremonies
Quest for spiritual power	Priestly ritual
Male Supreme Being	Goddesses and gods
Annual ceremony of cosmic rejuvenation	Yearly round of fertility rites
Few stationary cult places	Permanent shrines and temples
Shamanism	Medicine society ritualism
Life after death beyond the horizon, in the sky	Life after death in the underworld or among the clouds

The spiritual culture of the hunters tends to be more loosely organized than that of the horticulturists. Central to the hunter's worldview is the reality of spirits - some of which are part of an ancient mythological history, and others which are important in day to day life. These supernatural beings can reveal themselves at any place or any time, which is one of the important reasons why - as hunters - it was important for the Plains Indians to have a number of sacred places spread about.

Hultkrantz identifies four prominent features in Native American religion regardless of whether a tribe has hunter or gatherer origins. They are:

- 1) a shared worldview
- 2) a shared notion of cosmic harmony
- 3) emphasis on directly experiencing powers and visions
- 4) a common view of the cycle of life and death

Worldview, as discussed earlier in this paper, refers to an overall philosophy, a paradigm through which one views and understands the world. In terms of the Indians, worldview stands for a people's concept of existence and their view of the universe and its powers. A significant feature of the Indian worldview is that there is a close affinity between people and nature. Animals, for example, are to be respected and are recognized as possessing mysterious qualities. This bond is expressed through dress, ritual activities, and the concept of animalism (spirits as animals). This concept extends to much of the natural world, although Hultkrantz emphasizes "not all of it". He claims that if all the natural world were sacred to the Indians, they would not point out certain stones, mountains, and lakes as sacred. Nature becomes sacred when humans experience the supernatural in vision, meditation, or ritual, or when there is a rich history of such experienced by ancestors. Hultkrantz adds that the western concept of nature is too narrow, pointing out, once again, the limitations of language in seeking cross-cultural understanding of complex concepts. Nature, the world, and the universe are concepts that flow together in Indian consciousness.

Indians feel a sense of connection with life through their rituals, their prayers, their myths, and sacred sites. The sites are often considered an integral part of a tribe's identity, a further extension of themselves in relationship. As Westerners tend to identify themselves by what they own, and what they do for a living, Indians have traditionally identified themselves by their relationships - with their tribe, the spirit world, and nature. Thus, the mythic world of the Navajo supernatural beings is situated between the four sacred mountains that enclose the central country of the Navajo people. The Shoshone myths portray a landscape in the Great Basin that is still home to many Shoshone groups today.

It does not seem to be disputed by any scholars that Indians do not share the Western concept of dualism pertaining to Christianity. Indians highly value life on earth, versus the Christian view of paradise awaiting in the after life. Their religion supports their existence in this world. Before the white man, the Native American tribes enjoyed the natural independence of subsistence peoples in tune with the local environment. As buffalo hunters on the Great Plains, fishermen on the coasts, food gatherers in California and the Great Basin, or agriculturists in the southwest and eastern woodlands, the Indians meshed perfectly into their economic surroundings and were dependent only upon themselves for survival. (Olson & Listen, 1984). The intimate relationship with their environments assumed a spiritual dimension, as it

supplied many tribes with a rationale for their existence. But on the reservations, Native Americans became wards of the federal government. Surrendering the hunter-warrior, or even agricultural ideal, Native Americans lost a significant part of their identity.

In returning to the process of acculturation, and the affect it had on Indian tribal identity, it is a matter of record that for over a hundred years it was the policy of the US government to actively attempt to destroy Indian culture, including their native religions. For various reasons, the Pueblos, Navajo, Hopi, Lakota (Sioux) and Apache have retained a large measure of their tribal life, customs and language while the Chippewas and Cherokee have lost a great deal.

In the 1800's it is widely known that the military sanctioned the killing of both Indians and buffalo. For centuries contact with the white man had been infecting and killing Indians due to measles, cholera, smallpox, and influenza (vaccines were deemed too expensive for the tribes). In the 1800's forced relocation of hundreds of thousands of Indians (due to the Indian Removal Act of 1830) killed many more. The Cherokee (who make up 17% of the current American Indian population) originally inhabited a vast area of the southern Appalachians - in the current states of Georgia and Tennessee. In 1838 a forced relocation of over 5,000 Cherokee (to the current state of Oklahoma) resulted in over 2,000 dying on what is now referred to as the "Trail of Tears". The elderly, children, and the physically weak died as a result of starvation, cold, dysentery, and disease. (Thorton, 1990).

Since the 1800's, and on into the late 1950's, it was government policy to place Indian children in boarding schools, regardless of their parents' views on the matter. Boarding schools would strongly discourage the speaking of native Indian languages, the practice of religious or tribal customs, or even wearing of tribal dress.

Why were the Navajo and Lakota tribes able to retain their identities despite these government practices, while the Chippewa and Cherokee did not? The Chippewa and Cherokee tribes were both in lands more valuable to the white settlers; with tribal identity tied so much with land, it was a huge threat to the entire culture of a tribe to have its land taken, occupied, or - as in the case of the Chippewa - harvested for timber and fish. Both were hunters whose hunting (and fishing) privileges were challenged early on in the colonization of America. The Cherokee tribe's religion was centered around ceremonies related to hunting and war - a lifestyle they were forced to surrender as early as 1805. They were allotted land, but this required the disbursement of their communal life to separate farms. Also, they were a matrilineal society, in which the mother owned the home and her children inherited her clan affiliations. The white man refused to allow this system to continue under US law, and the culture was further weakened. In addition, widespread disease, wars (both the American revolution and the Civil War had devastating impacts),

and then the forced relocation of thousands, meant that people were dying so quickly and in such numbers that the tribe lost their rituals of burial and mourning. Today the majority of the Cherokee profess Christianity, although certain ancient traditions, such as holding tobacco sacred, are still honored. (Thorton, 1990).

The Navajo and Lakota have lived continuously on their ancestors lands for hundreds of years -- the Navajo in the northeast corner of what is now Arizona, and the Lakota in the Black Hills area of South Dakota. Despite a US government attempt at relocation of the Navajos, from 1864-1868, General William Sherman gave the Navajos the choice to return to their homeland in the desert, or to a rich river land to the east. The Navajos chose the desert, the land of their ancestors, their spiritual homeland. There they have lived a more isolated existence than either the Cherokee or Chippewa, guarding their privacy, and they have been able to retain a lifestyle that still resembles their lives prior to US government intervention. (Hillerman, 1991; Brower, 1969).

The Lakota, or Sioux as they are known to the white man, live on the reservations of South Dakota, where they retain the rich spiritual life handed down through the generations. The Lakota are known as fierce warriors (often remembered for the Battle of Wounded Knee), who have fought fiercely to retain their identity free from US government influence -- right into the recent decade of the 1970's when blood was shed between government officials and Lakota on the Pine Ridge Indian reservation. Many are Traditional activists, fighting to retain their land and their culture. Their spiritual lives consist of many ceremonies, including purification using the sweat lodge, vision quests, and the annual tribal Sun Dance when the entire tribe gathers in the spring to insure renewal of the tribe, and the world in a four day ritual of drumming, sacred songs, dancing, and sacrifice. The Lakota god is called "Wakan-Tanka", translated as the Great Mysteriousness, an all-inclusive concept that refers both to a supreme being and to the totality of all gods, powers, and spirits of creation. (Mattheissen, 1980).

Chief Luther Standing Bear, a Lakota chief, spoke these words about his people:

" The Lakota was a true naturalist. He loved the earth and all things of the earth. The old people came literally to love the soil, and they sat or reclined on the ground with a feeling of being close to a mothering power. Kinship with all creatures of the earth, sky and water was a real and active principle. The old Lakota was wise. He knew that man's heart away from nature becomes hard; he knew that lack of respect for growing, living things soon led to lack of respect for humans too." (McLuhan, 1971, p. 6)

A more contemporary Lakota elder, Frank Fools Crow, recently died, considered to be one of the greatest of the Native America medicine men. Books have been written about Fools Crow, about his spiritual powers, and his ability to keep his people closer together during times that threatened to divide the tribe.

Current Battles over Land: In recent decades there has been an attempt by modern American Indians to regain part of their traditional tribal identities by reclaiming Native American sacred sites that either are the lands of ancestors, or the sites of sacred rituals and ceremonies. It is of interest to note that just as land was the crux of historical Indian-White conflict, so it remains in contemporary times, in which "land now constitutes the central knot of the legal-religious tangle" (Vecsey, pg. 11).

In 1978 both houses of Congress passed a resolution called the American Indian Religious Freedom Act (AIRFA), as an attempt to direct policy comprehensively toward promoting the free exercise of Indian religions. AIRFA recognized the inherent right of American citizens to religious freedom, admitted that in the past the United States government had not protected the religious freedom of the American Indians, proclaimed the "indispensable and irreplaceable" role of American Indian "as an integral part of Indian life", and called upon government agencies to "protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions." (Vecsey, 1991). This resolution specifically referred to Indians' access to unspoiled sacred sites, and it is this aspect of the act which will specifically be addressed.

An American Indian Religious Freedom Act Conference was held in Chicago in 1988, where it was argued that AIRFA has contributed little to promoting Indian religious freedom since its passage ten years hence. A survey of court cases of the 1980s reveals a judicial disregard of the act, as they have required that Indians prove the centrality of specific sites to their religious practice before the courts will protect those sites from devastation. At this time, only if a site's loss necessarily leads to the extinction of the people's religion do the courts propose to protect sacred sites. The Native American Rights Fund attorneys state that sacred sites are fundamental to Indian religious integrity, to maintain religious traditions complete and undivided, and are trying to convince the courts to make integrity, and not centrality, the criterion for protecting sacred sites.

Native Americans have made a number of arguments concerning their need to have unlimited access to sacred sites. Native American "land values" have been conveyed to the courts as follows:

- our ancestors arose from the earth here
- our clan received its identity here
- our parents are buried here
- we receive revelation here

- we make pilgrimages and vision quests here
- our gods dwell here
- our religion requires that we have privacy here
- the animals, plants, minerals and waters here possess power that is necessary to our medicines

The conclusions drawn from the AIRFA conference of 1988 was that agencies, instead of making meaningful accommodations to sacred sites for any of the above reasons, have exhibited outright resistance to efforts of Native Americans to protect sacred sites on federal lands. This resistance has included aggressive litigation and opposition to strengthening amendments to AIRFA.

The Indians consider one of their more devastating setbacks regarding sacred site preservation to have occurred in 1988 with a Supreme Court ruling in *Lying versus Northwest Indian Cemetery Protective Association*. In this case, Yurik, Karok, and Tolowas Indians attempted to protect high country within the Six Rivers National Forest in northern California, where for centuries their ancestors have gone for vision questing, purification, and other ceremonial religious activities. The U.S. Forest Service proposed to construct a road through this sacred site, and although a federal district court judge in California and the Ninth Circuit Court of Appeals issued injunctions against the construction, the Supreme Court denied the importance of the site to the Indians' religion and removed the injunction. They reached this decision despite the fact that the proposed court of action by the Forest Service ran directly counter to the advice given by their own commissioned anthropologist to the effect that such a course of action would pose a serious threat to both the religion and culture of the Indians involved. (Vecsey, 1991).

In general, opponents of the Forest Service's use of AIRFA claim that the Forest Service has subordinated the religious free exercise rights of the Indian people to nothing more than one of several multiple uses for which Forest Service lands are administered. However, the Forest Service does have a new policy on Native American issues entitled "Forest Service Native American Policy: Friends and Partners", that portends a more cooperative relationship on cultural and religious matters.

Involving another aspect of land conflict, the area of Big Mountain on Black Mesa in Arizona is sacred to the Hopi - - the place where ancient ceremonies are held that determine local rainfall and the very balance and harmony of Nature. Thomas Banyacya is a famed Interpreter of the Hopi prophecies. Big Mountain is called the "Joint Use Area" by the US government. Tom: "This place is a Cathedral. It is also our Jerusalem. It's also got some of the biggest deposits of coal, uranium, and oil shale - and that's why the big mining companies got Congress to pass a law relocating the Navajos who've lived our here for hundreds of years. They bill the whole thing as a 'Navajo-Hopi Land Dispute' and they get their puppet tribal councils to go along with it." (Wall & Arden, 1990).

Tom is one of the foremost spokesman of the Traditional Indian movement and an Interpreter of prophecies warning "Our prophecies tell us that in the last stages the White man will steal our lands. The Great Spirit made us caretakers of this land. We take care of it with our prayers and our ceremony. Now you poison it and rape it and destroy it with your strip mines and uranium tailings and power plants - - all on sacred land!" (Wall & Arden, 1990, p. 93).

In summary, the battle between the United States government and the sovereign Indian nations continues on. There are currently conflicts over some 60-70 sacred sites located on public lands (Baum, 1992). There are numerous disputes about mining and water rights on reservations in the west, and there are other specific conflicts, such as the Navajo-Hopi Land Dispute which still needs resolution. The issues are now extremely complex, involving treaties and agreements that date back over a hundred years, questions of tribal authority, and tensions within tribes in which Traditionalists are fighting those who may be younger, and more likely are attracted to the rich dividends that can come with coal or uranium mining, or even gambling.

CONTEMPORARY INTEREST IN NATIVE AMERICAN SPIRITUAL TRADITIONS

What is the reason so many Americans are now engaging in Native American rituals, in sweat lodges, Vision Quests, Medicine Wheels and the like? Joseph Campbell states that as children of the twentieth century, as civilized Christians, our designations of age, geography, income and occupation do not tell us anything about what is the core of us. What is the basic character of our being? (Campbell, 1949, p. 385) The traditions and rituals of the Native American Indians, like traditions found among the yogis of India, are designed to detach the aspirant from his mind and sentiments and drive him/her inward. Through sacrifice, meditation, and contemplation, man eventually realizes that what he/she is, is beyond the aging body, his/her feelings, and his/her family, until he/she sees him/her self as part of the essence of the universe.

This explanation of the purpose of Native American traditions indirectly raises the question of alienation. Are Americans feeling so alienated from society, detached from any meaningful culture or familiar context, that they are searching for a connection to nature and Native American culture?

These Native American traditions are now being offered to Anglo Americans through workshops as well as through popular literature. Literally dozens of books have been written on Native American life and ritual over the past 15 years, and there are a growing number of organizations offering exposure to Native American traditions with names such as: The Foundation for Shamanic Studies, conducting workshops on ancient wisdom; The School of Lost Borders, a ceremonial and training facility of wilderness initiation; The Dance of the Deer Foundation offering pilgrimages to places of power; the Council of All Beings workshops offered out of Boston, and Earth Rites of Boulder, Colorado, offering vision quests. This strong interest in Native American

spirituality is congruent with the Gallup poll findings that suggest that traditional religions are no longer meeting the spiritual needs of many.

In 1934, Carl Jung challenged readers to contrast our state of life and thought to that of the Middle Ages. Now we can even contrast the 1990's to the time, fifty years ago, when Jung questioned what we have lost as a society, by losing our emphasis on religion. "Religion gave us a rich application of our feelings..." he stated. It was a way to express ones self in aspects of day to day life. Architecture, poetry, music, paintings, and common crafts were all forms of spiritual expression. (Jung, 1934).

Today the United States is a culture poor society. Technology and the fast rate of change have blinded people to the value of maintaining a sense of continuity, of nurturing the aesthetic, of realizing that science and ethics must come together. The United States is a culture with one of the highest rates of violent crimes, suicides, drug consumption, and broken families in the world. While Western businessmen and leaders persist in convincing the rest of the world of buying into the myth of consumer hapiness, an increasing number of Westerners are turning to indigenous cultures to learn what it is that they are missing. (Quinn, 1992). Matthew Fox, a Catholic priest, author, and speaker, visited one of hundreds of threatened Amazon Indian tribes in South America. When asked what he had learned there, Fox simply stated: "Joy. They experience more joy in a day than my people do in a year." (Wright, 1992).

LAND USE MANAGEMENT

The US federal land management agencies and a growing segment of American society have very different ideas about what land use management should look like. At the core of the problem are fundamental differences in worldviews, or values, that motivate each group. These differences have been long standing, from the time of John Muir at the turn of the century to today. In 1897 Congress set forth the intended purpose of management of the forest resources. "No public forest reservation shall be established except to improve and protect the forest within the reservation, or for the purpose of securing favorable conditions of waterflows, and to furnish a continuous supply of timber for the use and necessities of the United States." (Green, 1988). Gifford Pinchot, the first chief of the Forest Service, focused on the utilitarian values of forest resources, in which the forests were treated scientifically, to be managed and harvested much like any agricultural crop. (Devall & Sessions, 1985).

A "growing segment of American society" who contest the scientific and reductionist management of forests, primarily for production of commodities, consists of deep ecologists, Native American Indian tribes, and members of environmental groups, who all share a holistic worldview. The term "deep ecology" was coined by Arne Naes in 1973 in an attempt to describe the deeper more spiritual approach to nature. This approach is really a comprehensive and philosophical worldview that combines philosophy and environmental ethics with the harder science of ecology. As Arne Naes has stated: "Why we do think that economic growth and high levels of consumption are so important? In deep ecology we ask whether the present society fulfills basic human needs like love and security and access to nature, and, in so doing, we question our society's underlying assumptions. We ask which society, which education, which form of religion, is beneficial to all life on the planet as a whole, and then we ask further what we need to do in order to make the necessary changes. We are not limited to a scientific approach, we have an obligation to verbalize a total view. (Devall & Sessions, 1985, p. 74).

Essentially what the deep ecology movement is calling for is a new land ethic, or an adoption of the land ethic known to indigenous cultures, to certain agricultural cultures such as the Amish and the Quakers (Berry, 1977), and to the American Transcendentalists such as Henry David Thoreau and Ralph Waldo Emerson. Early champions of forest preservation and environmental conservation, such as John Muir and Aldo Leopold, were visionaries who helped found the Sierra Club and the Wilderness Society, respectively, to instill an environmental ethic and sense of responsibility in the average citizen.

There are numerous Acts and policy statements within federal agencies such as the USDA Forest Service, which state goals of multiple use (Multiple Use Act of 1960), maintaining primitive wilderness for recreational opportunities (The

Wilderness Act of 1964), managing for enhanced visitor benefits (Recreation Opportunity Spectrum), and managing with consideration of cultural and religious factors (The American Indian Religious Freedom Act of 1978). Recently, the federal government has acknowledged the need to address the question of values that are driving their overall philosophy and objectives.

While the public is looking to government to take more responsibility in protecting the environment, to practice stewardship over our forests, citizens groups are also taking it upon themselves to enter the political arena to participate in this process. The USDA Forest Service, along with the BLM and NPS, are witness to these changing attitudes. There is increasing receptiveness within most federal land management agencies to broaden recognized values to include noneconomic biological values (such as ecosystems). New policies such as New Forestry and New Perspectives, and greater respect for cultural differences -- as outlined by acts such as the American Indian Religious Freedom Act, are currently being tried out under the scrutiny of the American public.

There is movement towards recalculating the GNP so that it takes into better account environmental damage, the depletion of resources, and the quality of natural assets. Economist Herman Daly and theologian John Cobb have developed an "Index of Sustainable Economic Welfare (ISEW) that not only accounts for air and water pollution, cropland and wetlands loss, but also for the costs of commuting, for income inequality, and a range of other factors affecting human welfare. This step would make significant progress towards bridging the gap between illusory and real economic gain. It would provide an indication of how far countries are from sustainable economies. (Daly & Cobb, 1989). The point of these new statistics would be to illustrate that at some point growth begins to cost more than it is worth. However, reversing the current rate of consumerism and environmental depletion will require a change in individual values, the driving force of social change.

LAND NEEDS OF SPIRITUAL USERS

When considering how to enhance the spiritual opportunities and benefits of users of public lands, a behavioral approach seems to be the most practical. Thus, land uses could be determined by what conditions and attributes promote the type of spiritual behaviors mentioned throughout this paper -- sacred sites for Native American Indian rituals and practices, and opportunities for solitude, quiet, appreciation of beauty and reverence are what we know of the needs of the general spiritual user. A number of factors must be considered when considering enhancing spiritual uses, values, and benefits, and they will be considered in terms of both ideal management models, and what might be possible considering the existing budget limitations and other identified priorities.

First of all, it seems pertinent to address the question of substitutability. Can spiritual values and benefits be realized elsewhere, through behaviors other than through contacts with natural areas, so that natural areas can be used mostly for other uses? Studies on substitutability are rare at this point, and indicate that the issue is a complex one involving factors of motivation, setting, and specific activities. (Manning, 1985). Spirituality could probably be practiced in religious temples or in private meditation or other practiced discipline in one's own home, but the question is how strongly do those who derive spiritual benefit from natural settings feel about the importance of the nature setting? For Native American Indians, who have always known the tradition of outdoor worship, and for whom nature herself is holy, one would logically conclude that substitutability is not an adequate alternative. For other Americans who may use "wilderness" more as a metaphor, depicting one aspect of God's creation, there is significant research indicating that traditional religions with their churches, temples, and mosques are not adequately meeting peoples' spiritual needs. For many, natural areas might be an essential component of connecting with spiritual feelings or experience, as it combines natural beauty with opportunities for privacy, solitude, and the awareness of ancient archetypes.

Yet, how can spiritual needs be met in natural areas when increased use may threaten the very benefits that are motivating spiritual users? This is a problem that federal agencies administering natural areas have been dealing with for the past thirty years in relation to a variety of different uses. During the sixties and seventies the recreational use of USFS land increased 56%. (Lime, 1990). The environmental impact, especially along rivers and in National Parks initiated use-limit policies during the 1970's (Stankey and McCool, 1989). For example, the Grand Canyon National Park set a limit of 150 people per day who could launch on the Colorado River. Use-limit, however, is a policy that although now widespread, is based on the assumption that the relationship between use and impact is linear. This is not necessarily true, as theoretically it would be possible to have stable use and increasing impact, or stable impact despite increasing use. The type of user and the type of behaviors or activities they engage in are complicating variables in this equation. (Hammit & Cole, 1987). Also, in the sixties and seventies when use-limits were enacted, there was the assumption that visitor use would continue to increase. While this is true with some national parks and natural areas near urban centers, statistics show that it is not true of all natural areas across the board, specially those remote areas that experience mostly "dispersed" use.

Spirituality-oriented visitors, by virtue of a spiritual attitude of respect, compassion, or reverence, would most likely not be abusive to the land. On the other hand, their activities might be as simple and nonimpactful as camping, hiking, nature study and prayer. On the other hand, the spiritual-related uses could be high impact and involve group rituals and making campfires. Managing for solitude might seem to be highly consistent with use-limits.

Other ways of reducing impact are visitor fees and enforcing regulations on certain types of behaviors, such as banning motorized vehicles, limiting group size, or restricting campfires. Research over the past 20 years indicates that visitors consistently support regulations if they consider their use warranted (i.e. in areas where problems with overuse is apparent). Managers of fee systems claim high rates of visitor compliance and public support. In fact, many believe that fees increase a visitor's sense of ownership and explains the reduced litter and vandalism, in comparison to no-fee areas. (Johnson, 19). In 1989 the Bush administration undertook an effort to amend the Land and Water Conservation Fund to permit the Forest Service to spend money for "operations ...and management of recreation facilities." This proposed law was never introduced but would have created user fees at less developed camping areas, boat launches, and specified recreation areas. Another proposed bill that was rejected by the Senate would have set up 13 national forests to see whether recreation fees could offset the cost of revenue if the agency were to end below-cost timber sales. Historically, there has been strong bipartisan opposition among legislators to charge voters for something which the legislators consider they already paid for, and there is resistance to giving up control of federal revenue by allowing fee payments that will be dedicated for predetermined purposes such as increasing the quality and quantity of recreation opportunities on public land where the fees were collected.

Thus, if it appears that use-limit would be a helpful management model for spiritual users, how should it be implemented? There are objective methods to measure the carrying capacity of a given area for recreation users (Quality Upgrading and Learning) which if modified around certain attributes that are more important to spiritual users (such as solitude), and the understanding of the type and behavior of users, would seem to be able to meet the objective of obtaining maximum spiritual benefits. (Ahearn & Robbins, 1989). There are obviously additional costs involved in this type of management, but it is one area where forging partnerships with Native American tribes to help manage certain sacred sites would seem logical.

Pending these changes, which many foresee as dependent on a changing political climate and leadership priorities, what are realistic ways in which land use managers can enhance the derivation of spiritual benefits from the land? One way is to open up dialogue between indigenous tribes, environmental groups, and regional managers regarding major decisions on timber cuts, designated use, etc. With the elimination of the appeals process, it seems that it will be more important than ever for Forest Supervisors to involve cultural resource managers, working with local input, in preliminary forest plans. Another way to enhance spiritual benefits is through education and interpretation. A recent Forest Service decision was made to preserve and protect the Medicine Wheel in the Big Horn National Forest of northern Wyoming as a sacred site of great cultural and religious significance to 12 Plains tribes. Part of this decision included the funding of trained Native American interpreters to educate visitors. While this decision still can not be considered ideal by

, those who would just as soon have sacred sites closed to the public, it is an improvement on a previous plan to build a visitor's center at the site to encourage tourist traffic. (High Country News, March 1992).

One further aspect of education could be accomplished with brochures. Visitors to natural areas information centers have the opportunity to pick up brochures on hiking, plant identification, low impact camping, etc. In fact there is a 15 page brochure entitled "Leave 'No Trace' Land Ethics" It appears that there is sufficient interest among the American public to warrant including a brochure on how to obtain spiritual benefits in wilderness, and more specific brochures explaining the historical significance of certain areas to various Native American tribes. This latter type of brochure could be done without mapping how to access sites per se, but instead having the goal of sensitizing people to the possible motivations of other visitors, and the fact that this is a noteworthy value of land.

SUMMARY

This paper has provided a brief overview on the concept of spirituality and its relation to public land use management. History reveals that in ancient and primitive cultures spirituality was a primary value that infused every aspect of nature and wove a rich web of relationship through all of life. Spirituality was not even named by these primitive cultures, or by any indigenous cultures including Native American Indians, because it was not considered separate from any other part of their existence. In modern times, spirituality is named, but not well defined, as it is a multidimensional concept that, by its very nature of embodying the mysterious, defies a complete definition by words alone. However, for the purposes of this paper, spirituality was defined as: "an altruistic worldview and way of being that reflects faith in a transcendental power, and the conscious desire towards personal harmony with that power."

Spirituality appears to have three primary dimensions that serve to identify and measure the concept. These are an intellectual worldview, behaviors, and affective states. The value of these dimensions is in identifying spiritual users and in helping to further develop preliminary research into enhancing spiritual benefits. Existing literature indicates that a growing number of Americans are turning away from traditional religion and towards both nature and the Native American traditions to derive spiritual benefit. Native American cultures provide a rich example of incorporating spirituality into all aspects of life, even in present day society. Their relationship to nature -- including worldview, behaviors, and affective states -- may hold valuable lessons for both the individual seeking spiritual growth, and the society seeking greater harmony within itself.

Land use management is in a state of evolution as it strives to incorporate the changing attitude and values of a rapidly changing world. The USDA Forest Service has been subject to mounting criticism by the American public and

special interest groups for its past emphasis on commodities extraction above other noneconomic uses and benefits. In an attempt to be responsive, the Forest Service has launched its New Perspectives program, with stated commitment to resource sustainability, the value of ecosystem preservation, and cultural values including sacred sites and subsistence lifestyles associated with public lands. Quite recently the leader of that agency announced that the guiding philosophy will now be "ecosystems management". With these goals as part of the current milieu in the Forest Service, it appears that the time is right to begin a more concerted program for understanding, protecting and enhancing spiritual benefits in management of the National Forest. This orientation should not be limited just to the USDA Forest Service.

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SUMMARY OF WORKSHOP
"Managing Public Land to Protect and Enhance Their Spiritual Values"
SPONSORED BY US FOREST SERVICE
ROCKY MOUNTAIN FOREST AND RANGE RESEARCH STATION

On June 2-4, 1992, twenty individuals representing the disciplines of cultural anthropology, archeology, deep ecology, recreation, theology, philosophy, psychology, economics, forestry, land management planning, landscape architecture, and human development came together to do preliminary brainstorming and discussion regarding the concept of spirituality and how it relates to public land use management.

Context

There has been growing tension between public land agencies, the general public, and special interest groups regarding management of federal lands. Interest in grass roots conservation has continued to grow since the 1960's, to the point where wildlife and conservation organizations are a formidable force in the 1990s. Even more recently the American media reflects a surge of interest in both nature and Native American values with popular movies such as Dances with Wolves and Thunderheart, and with best selling books such as the modern Navajo stories by Tony Hillerman. In the context of an environmental movement that has spanned thirty years, and with a population whose demographics are becoming increasingly culturally diverse, it is doubtful that the interest in Native American culture, or the environmental culture is only a fad. As our society becomes increasingly technological and fast-paced, it is plausible to speculate that the need for genuine encounters with nature will steadily increase.

As the resource base of our public lands shrinks, and the population continues to grow, there is an increase in the challenge to provide public land users with desired benefits and experiences. In recent years the USDA Forest Service has attempted to respond to criticism that multiple-use has focused primarily on commodity extraction (e.g., timber harvesting), by expanding their management philosophy (aka New Perspectives) to act with increased environmental sensitivity and with greater adherence to the concept of sustainability.

Within this context of the Forest Service evolution, from an output to an ecological orientation, it was agreed that spiritual uses are worthy of consideration to facilitate this evolution to a more wholistic and integrated management philosophy. This new philosophy places greater impact on cultural resource management, on education and interpretation, and on noneconomic values of intangible benefits. Spirituality is both an intangible benefit and a significant cultural component of both Native American tribes and apparently of many other users of our public lands.

Researchers out of the Rocky Mountain Range Experiment Station have been working on identifying and understanding nature based amenities for the past twenty years. Spirituality, is one of the amenities, or benefits, that has been identified as a focus for future research, but that concept is not yet well defined.

The extreme challenge of venturing into this area as a viable topic of research was acknowledged. However, improved methodology in the psychological literature has contributed to more sophisticated research methodologies for studying intangible benefits, and there has been sufficient research by Forest Service researchers that indicates spirituality is a benefit of use of public land.

The purpose of the workshop was to gain increased understanding of how public land managers can do a better job of meeting the wildland-related spirituality needs of the American people. To gain that understanding, the participants in the workshop addressed the following questions:

- 1) Can the concept of spirituality, as related to use and human valuing of wildlands, be better defined?
- 2) Which perspectives of spirituality are most useful for the purposes of improving land management -- are particular types of spiritual benefits attributed to particular types of natural settings?
- 3) Are conventional approaches to land management compatible with more holistic thinking needed to understand and appreciate the spiritual aspects of land use? Can management be directed toward better provision of these opportunities for users?
- 4) Can the public's understanding of, and sensitivity to, wildland-spirituality related uses, values, and benefits be enhanced? Are there public attitudes constraining such opportunities?
- 5) What enhances realization of wildland related spiritual values?

Definition of Spirituality

Each participant with previous experience in research or inquiry relevant to this area presented his/her own definition of spirituality. There was a surprising degree of agreement among definitions, with the end result of 19 different aspects of spirituality being identified:

DESCRIPTORS OF SPIRITUALITY:

- | | |
|--|--|
| 1) Transformation through encounters | 11. Promotes good |
| 2) Revealed truth | 12. Harmony, total interplay of all |
| 3) Sense of the supernatural | 13. Irreversible change in a person |
| 4) Relationship to "an other" | 14. Respect |
| 5) Tranquility | 15. Mystery |
| 6) Sense of awe | 16. Journey towards self-knowledge |
| 7) Timelessness | 17. Remembering, awakening to an inner truth that was always there |
| 8) Relationship among subjects (versus subject-object) | 18. Service/sense of community |
| 9) Joy, peace, continuity, reverence | 19. Equality of all forms of life |
| 10) Sense of place and fit | |

The three components that received the most attention were "Mystery", and "Service/sense of community" as these are contradictory to the Western society's attempt to understand everything (even the unknowable) and the Western value of individuality. The Native Americans present commented that "Great Mystery" is actually a more accurate translation for their god than the commonly used "Great Spirit", and they have difficulty thinking of spirituality as a form of personal growth because that view is separate from the community.

It was agreed that spirituality is a multidimensional concept that is difficult to define; these 19 different descriptors can be considered aspects of spirituality, but they are not inclusive. Spirituality is simply too complex a term to explain or constrain with the words of one language, or any language. In fact, it was discussed that this mystery of spirituality is perhaps downplayed in Western society in our attempts to know everything - even the unknowable. The Native Americans who were present commented that the popular phrase for the Native American's god has been "Great Spirit", while in reality "Great Mystery" would be a more accurate name.

It was agreed that nature based spirituality generally overlaps with environmental ethics and frequently, but not necessarily, with religion. Spirituality can certainly be part of a religious culture, although the dimensions identified as spiritual, versus, religious, were in an attempt to transcend specific cultures or time periods. The relationship with environmental ethics stems from sharing a similar view that we are one species of a greater whole, and hence have a responsibility to understand and save the whole.

Spirituality was perceived either as an individual or a social characteristic that some found to be mutually exclusive. The western value of individualism, competition, and personal success are traditionally not shared by Native American cultures. Thus, whereas American individuals pursue spiritual growth as a form of personal growth (whether on their own or through one of the numerous workshops, wilderness retreats, etc), Native Americans going through the exact same experiences would perceive them very differently. To many Native Americans, spirituality is a social value; one consciously seeks to develop their spirituality motivated by the desire to benefit one's family or broader community. The issue was thus raised that the concept of individual spiritual growth is a paradoxical notion within certain cultures, because if it doesn't benefit the broader community or one's broader relationships, then it won't be perceived as spiritual. This distinction emphasizes the Native American worldview that recognizes all things as being in relationship -- and relationship being the most important value in life.

Significance of Language

As the limitations of words was discussed in relation to defining spirituality, it was also acknowledged in relation to communication between people of different languages - whether those languages are English and a Native American

Indian tribal language, or English and "forest service speak". For example, it was acknowledged that the words "stewardship" and "management" connote different implications, as do the words "commodities" versus "goods and services". Future proceedings or publications should take into account the different implications of word selection to targeted populations. Additionally, greater sensitivity is necessary regarding the potentially offensive choice of language when referring to land that is considered "sacred" by some.

Land Management

Land management philosophies and concepts were discussed in the context of the USDA Forest Service moving from what some would call a dominion philosophy of land management to a guiding philosophy better described as stewardship or participatory management. Dominion was described as management which recognizes a hierarchy of man having control over nature; it is a concept that has historically been used to justify man's exploitation of nature. Stewardship or participatory management, on the other hand, are philosophies that imply an element of trust, or responsibility to what is entrusted. There is an attempt to demonstrate respect for diverse views, and being in relationship, or partnership, with others. This philosophy entertains the notion of joint local/federal partnerships for management, such as is currently being implemented with the USDA's adoption of the New Perspectives vision.

Specific land management concepts that were meritorious of further study included the following concepts:

- 1) Bioregionalism - recognizing more natural boundaries that are sensitive to ecosystems, watersheds, etc., as well as boundaries that are sensitive to social and economic factors
- 2) Recognizing nature/human unity (community) as life-sustaining, and nurture and promote cultural and biological diversity.
- 3) Examining a global role for US land management that models a broader environmental ethic

During the discussion on land management philosophies, the issue was raised as to whether spirituality should be viewed as another benefit -- one of multiple benefits derived from public lands -- or should the USDA Forest Service explore incorporating spirituality into the emerging new management philosophy?

Throughout this workshop spirituality seemed to be viewed in both ways; it is recognized that the USDA Forest Service can provide opportunities to protect and enhance spiritual benefits, and the current evolving philosophy of managing to include noneconomic values may appropriately include spiritual values.

The question of how land can be managed to enhance opportunities for spiritual benefit was examined. The challenges of managing "sacred sites" were discussed with unanimous agreement that the USDA Forest Service should not necessarily interpret all such areas; the value of retaining, or respecting, the mystery of such sites was acknowledged and the value of working more closely with Native American Indian tribes to both identify and preserve these sites was expressed.

A suggestion for providing training and development to enhance managers' ability to respond to management challenges regarding potentially sacred lands suggested that researchers turn to the managers themselves -- whether forest managers or cultural resource managers -- to compile anecdotal accounts of incidents (decision making processes, local conflicts, etc.) when spiritual values came into play. These accounts would include a full continuum of examples of good to poor spiritual management, which would be rated and compiled in a book as a way to begin to deepen managers' understanding of the complexity of, and response options to, spirituality.

For more general populations, managing for spiritual benefit suggests that land managers will have to provide access to conditions which appear to at least enhance, if not provide for, spiritual benefit. Preliminary research indicates that these conditions include solitude and beauty -- both qualities that are currently included in the Wilderness Attribute Rating System (WARS) which derived many of its attributes from the Wilderness Act of 1964.

There is already movement in a direction that many find encouraging. The New Perspectives/New Forestry philosophy aside, there is evidence that other government agencies such as the BLM, NPS, and The Department of Transportation are making decisions based on an increasing public outcry on societal values that are changing to include noneconomic benefits. The recent passage of the Federal Highway Bill, for example, included a significant amount of funding to include amenity values because Americans want more aesthetically pleasing scenic byways. The landmark passage of the Americans with Disabilities Act indicates growing concern and support for cultural diversity in national policymaking.

Along this same direction, in 1991 the Forest Service added additional permanent funding through an Albuquerque research work unit (in cooperation with the state of New Mexico), to address focus areas in the realm of cultural resource management. Although cultural resource management has primarily dealt with archeology, and the preservation of historic artifacts, historic sites, physical structures and skeletal remains, it also encompasses protection of cultural resource values in wilderness, and traditional lifeway (cultural and religious) uses.

It is anticipated that these above-mentioned types of gradual change will continue, and eventually accelerate to the point of significant impact in three to seven years time. It was noted that the US is a training ground for world foresters, and as our management philosophies change to accommodate changing population and environmental needs, we will have global impact.

Future Directions

It was decided that there would be a follow-up conference in October of 1993. Ideas for paper topics, guidelines for submissions, and types of participants needed to represent a broad spectrum of perspectives were worked out. Besides

adding representation of additional fields, such as landscape architecture, linguistics, artists, greater minority representation, and the harder sciences of physics and biology, it was agreed important to include a number of nonacademics or lay people in the areas of art and spiritual expression. Furthermore, it was emphasized that Native Americans are typically misrepresented when writers or researchers group all tribes and traditions together into a generic stereotype of the Native American Indian. In reality, there are over 280 Native American Indian tribes across the country, requiring an emphasis on the diversity of their unique traditions, histories, and needs.

Environmental activist groups, such as Greenpeace, the Wilderness Society, and EarthFirst!, were recognized as representing opposition to past public land use management that symbolizes the strong emotional and spiritual connection many Americans feel regarding the national forests. It was agreed that there must be room in future workshops for fervent environmentalists, or deep ecologists, to have a voice in this area of inquiry into spirituality and the public lands, as many member of these groups profess being motivated by their spiritual connection with, or value of, the land.

In summary, this workshop accomplished the goals of bringing a small group of diverse critical thinkers together to conduct a preliminary inquiry into the concept of spirituality and how it relates to public land use management. There was considerable agreement regarding descriptors of spirituality, and the importance of the role of language in communicating across cultures and even across different disciplines. The ethics of managing environmentally and culturally sensitive areas such as Native American sacred sites were discussed, resulting in strong agreement about the need to honor the sense of mystery associated with such sites. Management philosophies, practices, and opportunities for training and development of these ideas received the bulk of participants' attentions. Education and interpretation regarding interface with the general public, and increased cultural sensitivity and respect for Native American Indian tribes and multi-cultural users in general were emphasized. There was discussion of making current research more useful and available to managers amidst the goals/evolution of increased responsiveness of the USDA Forest Service to both the public and its own employees.

A formal proceedings report of this workshop will be generated by participant Dr. Dan Dustin. This document will be available for public dissemination to help guide planning for the larger follow-up workshop.